

The Brooklyn Jewish Center Review

**LEON BLUM'S INFLUENCE ON
WORLD EVENTS**

**A NEW EXPOSURE OF THE
"ELDERS OF ZION PROTOCOLS"**

**"UNITED, EVEN THE WEAK
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**FELIX MENDELSSOHN'S GRAND-
FATHER, MOSES**

**"—BECAUSE OF THE BREATH
OF CHILDREN"**

JEWISH EVENTS REVIEWED

JUNE

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PROBLEMS FACING THE ZIONIST CONVENTION

THE delegates assembled at the forty-first annual Zionist Convention in Detroit, Michigan, will be beset by problems having a far-reaching effect on the Zionist movement in this country and on the rebuilding of the Jewish homeland in Palestine.

In the foreground will be the demand that the Mandatory power restore the policy of Jewish immigration on the basis of the absorptive economic capacity of the land. The plight of the Jews in Germany, Austria, Poland and in other parts of Europe make it necessary that the doors of Palestine be opened once more so that the unfortunate victims of a world gone mad may find a haven of refuge in the land of their forefathers.

The convention will be required to give serious thought to the problem of strengthening the movement so that it may be on a par with the Zionist sentiment prevailing in this country. This has been said before, but it bears repetition. The Jews of America are, with negligible exceptions, Zionist minded, and yet the numerical strength of the movement is pitifully small. Some way will have to be found to enlist these men and women as active members in the Zionist ranks in order that their voice may be heard in the councils of those in whose hands rest the destiny of the Holy Land.

Great Britain's new Secretary for the Colonies, Hon. Malcolm McDonald, has recently given us to understand that the government is determined to go through with the scheme of partitioning Palestine into an Arab and Jewish State. The World Zionist Congress to be convened for the purpose of taking action on the recommendations of the Partition Commission will be the most important conclave in the history of the movement. The Zionists of America will undoubt-

edly play an important role in these deliberations.

Rabbi Stephen S. Wise, the veteran Zionist leader, has declared himself unwilling to assume again the presidency of the Zionist Organization of America. It is indeed tragic that in this fateful year we shall be deprived of the active leadership of this tribune of our people. We do know, however, that, although but a soldier in the ranks, he will not be found wanting in his zealous devotion to the cause.

The problem of a successor to Dr. Wise has occupied the minds of the Zionists in the past few weeks and it will be one of the chief concerns of the delegates to the Detroit convention. Several names are being mentioned as successors to Rabbi Wise. The Brooklyn Zionist Region, at a meeting held several days ago, endorsed the name of

Rabbi Levinthal as the most logical successor to Dr. Wise, and unanimously resolved to urge him to permit the placing of his name as a candidate for the Presidency of the Zionist Organization of America.

By a fortunate combination of virtues, Rabbi Levinthal embodies in his personality those splendid qualifications that will make for brilliant leadership of the Zionist movement in this country. A devoted Zionist from his early youth he knows the movement as do few others in our midst. A scholar of note, a clear thinker, a tried leader, a great orator, and one of the most beloved and respected figures in American Jewry today, he would help to bring the Zionist movement to the dominant position in American Jewish life to which it is entitled.

These and other weighty problems will await solution in Detroit. We heartily greet the delegates to the convention, and wish them a full measure of success in their deliberations.

—J. G.

LOUIS ZANGWILL — AN APPRAISAL

IN the New York *Times* of June 1st, there appeared a brief notice of the death of Louis Zangwill and a short sketch of his life and work. The question arose in the minds of many of us, "who was Louis Zangwill, what did he do and what, if any, was the significance of his life?" A little research will disclose that he was considered sufficiently important to have his name included in the British "Who's Who." It will also be discovered that as early as 1906 the editors of the Jewish Encyclopedia esteemed him deserving of notice.

Born in Bristol, England, in 1869, the junior of his famous brother, the immortal Israel Zangwill, he was educated at the Jews Free School in London and continued his education through private tutorship. It appears that he started his professional life as a tutor at the Jews Free School, but this did not last long, for he soon en-

tered into partnership with his brother in a printing establishment. Industrial pursuits, apparently did not satisfy his taste or ambitions. Consequently, we soon find him occupied with journalism. After a number of years, he relinquished this work and devoted his entire time to more creative writing.

His first complete novel, "Drama in Dutch," appeared under the pseudonym, "Z. Z." in 1894. For more than a decade, he was immersed completely in his literary productions and published nine works of fiction. His last novel, "An Engagement of Convenience," appeared in 1908. This does not mean, however, that he entirely forsook his literary endeavors. Between 1908 and his recent death, we find in his name many sketches, essays and articles on a variety of subjects,—historical, scientific, philosophical, and

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LET'S LEARN SOMETHING FROM THE CHIZIKS!

HAVE you ever heard of the Chiziks? Meyer Levin tells about them in the June issue of *Coronet*. But to make sure that you get acquainted with the most famous family in Palestine, before even another day elapses, suppose I introduce the Chizik family to you.

"Old Chizik came to Palestine from Russia, before the war . . . Chizik was a back-to-the-land Jew . . . He wanted to raise bread out of the homeland soil . . . Nothing but bread." And so he selected an isolated, torrid spot, and with his children to aid him, he set to work to prove that the role of *luftmensch*, to which almost two thousand years of cruelty and inhumanity had condemned the Jew, could be changed for the one which God had originally intended our people to play in Eretz Israel.

Helping to drain the swamps of Palestine brought death to one daughter. Later, in 1920, when Tel Hai and Giladi were attacked, Sarah, who had volunteered to help defend those exposed settlements, was murdered by the Arabs. And in the riots of 1929, Ephraim, a third child of "Old Chizik," while beating off savage Bedouins at the Hulda, fell mortally wounded.

So much for the Chizik children who gladly sacrificed their lives that Palestine might grow.

The other Chizik sons and daughters, inspired by the firm determination of their father, "a shrivelled, stooped, long-bearded Jew with orthodox ear curls," and by the heroic example of their departed loved ones, have continued serving their people in various capacities. Chana, for fifteen years, has been training *Chalutzahs*—girl pioneers, and has been the prin-

cipal mover in forestation projects. Yitzchak, the youngest, a doctor of philosophy, is district officer for the newest Jewish settlements, the Nathanyah Region. Another son is in the Labor Movement in Palestine. Palestine and Chiziks are indissoluble.

Now—you and I—we can't be Chiziks. Their utter fearlessness, their complete abnegation of self, their boundless determination to rebuild the land of their forefathers—how can we aspire to such heights? The very security we live in, the assured livelihood with which we have been blessed in this glorious land of ours—these have dulled our finer sensibilities and cheapened our better selves.

Several weeks after Hitler entered Austria, I was talking to a far-from-poverty-stricken acquaintance who has near relations in that bereaved country. I asked him whether he intended to communicate with his Austrian kin, whom he admires tremendously. His answer was crystal-clear and prompt. "I should say not! They might want me to help them." Again the cry, "Am I my brother's keeper?"

You ask a friend in affluent circumstances to join a Zionist organization whose dues are merely five dollars annually. And frequently you receive a tale of woe, and a refusal. Within a week or so thereafter, your friend and his entire family set out for a leisurely and costly trip to Europe or the Canadian Rockies. "Charity begins at home."

Even when you do "strike oil" in the person of one who readily responds to your appeal for a contribution or dues, it is well-nigh impossible to arouse in him a willingness to go out and enlist others in the cause. His inevitable reply is, "I can't approach anybody for money. It just isn't in me." As though anyone were born with Dale Carnegie's technique on his tongue.

What has become of that old, old inspired trait of our people, *pidyon shvuyim*, the redemption of the captured? Even in the far-off Roman days, and

ever thereafter, when one Jewish community lived in comparative safety, it willingly beggared itself, if necessary, to purchase the release of other Jews, often total strangers, who had been enslaved by cruel rulers. For each community knew that the fortunes of war and the treachery of kings might, any day, bring it to a similar degraded and horrible situation. But we, of this day, how much have we sacrificed of our comforts, let alone of our daily bread, that our persecuted, starving brethren might draw a safer, less-anguished breath? Yes, the great Professor Sigmund Freud, of Vienna, is safe in England now, thanks to the reputed large ransom paid by his disciples from various lands. But for every Freud who has been saved, thousands of less illustrious Jews are being condemned to extinction, after slow pogroms and sadistic torture have taken their repulsive toll.

Surely, with the extermination of Jewish communities spreading so violently and flagrantly all over the world, at least self-interest ought to dictate our awakening from the torpor and stupor that have engulfed us. But we blithely bask in the sunshine of a financial security, disregarding all the signs and portents of the terrible speed with which Fascism is boring deadly holes in the very foundations of our lives.

Ephraim Chizik, I forgot to mention, allowed his comrades at Hulda to reach safety by receiving the fatal bullet in his own body. Thank God, we here are not compelled to make such awful and soul-moving decisions in our prosaic existence. Life has been good to us. All the more reason, I think, for us to say to ourselves and to one another, "Let's learn something from the Chiziks."

THE REVIEW will not be published during the months of July and August. The next issue will appear in September, and will carry the New Year Greetings of the Center members. Make your reservations for this valuable service now.

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Leon Blum's Influence on World Events

By WILLIAM I. SIEGEL

HISTORY'S pages are studded with the names of Jews who, during the Dispersion, have in the field of statesmanship formed the policies and guided the destinies of great nations. It is a cosmic irony that a people whose sons have brought great gifts in the art of government to other peoples, has itself, through the major portion of recorded history, had no land and no government in which its own genius might be employed. Just as the Irish in all of the seven hundred years of Ireland's subjection to England have fought in the armies of all the world because there was no free Ireland, so the Jews have sat in the councils and ruled the destinies of great countries in default of a collective destiny of their own. Earlier than in medieval Spain, and even in the Spain of the Inquisition, the misery of the mass of Jews has always been sharply contrasted with the power of individual Jews and the might of their offices. During the past century of Western liberalism the process has gone on apace and the procession of Jewish governors, diplomats and statesmen has multiplied. From Sanbangil, Treasurer to Queen Isabelle of Spain, to the Earl of Beaconsfield, the darling of Queen Victoria and creator in large part of the British Empire, the roster is long and magnificent.

The complexion of current international policy is colored by the single great outstanding fact of our generation: the struggle between the philosophy of totalitarianism and the concept of individual liberty. There are of course many other factors in the cabals, intrigues and wars which crown the international scene today. Questions occur as to commerce and desires for territory. There are treaties concerning payment of debts and promises of loans. Inherited hatreds and dislocations of ancient loyalties play their part. All of these, however, may safely be termed as being important principally because they are the background and incidents of a struggle which will eventually result either in an affirmation of the processes of liberty or a retrogression to a system from whose disorders and disparities liberty was born.

The whole history of mankind has been a striving of the human mind

to be free; and in the judgment of all historians and in the experience of civilization, this freedom has been and is the most precious possession of men. In terms of larger vistas, indeed, all history has in the last analysis been solely a record of the enlargement of freedom and liberty for the mind of man. The compartments into which the phases of the struggle may be divided and sub-divided have had convenient labels. Thus there is the pigeon-hole of the conflict with ecclesiastical authority whose murky recesses have not infrequently been luminous (although not illuminated) by the flames of the stake and the *auto-da-fe*. There is the category of the political tyrant whose symbol is the block and the taxwrit. So, too, has there gone on uninterrupted the struggle between the classes and the masses; the latter striving for the attainment of economic freedom as a condition for the boon of intellectual freedom.

It is no mere accident which makes the totalitarian (regardless of the color of his shirt or the insignia on his uniform) the inveterate and irreconcilable enemy of the Jew. Jewish history begins with a search for freedom of the spirit, and in all its travail and torture, the Jewish people have held fast to the ultimate goal of that same purpose. Patriarch Abraham went forth from the land of his fathers in order to be free in spirit and in worship. His descendants broke from the bonds of Egypt and ventured into a forty year period of trial in the desert in order to be politically free. In later generations and in every quarter of the globe their descendants have risked and suffered death, desecration and despoilment; and for the same ideal. Only one thing they have not suffered in this search: defeat. When, therefore, in this twentieth-century culmination of a twenty-centuries-old battle, the issue has become clearer and the lines of battle drawn more definitely, it is historically inevitable that the sign and symbol of the purpose of the totalitarian shall be the destruction of the Jew.

For convenience of reference this conflict has been termed a battle for democratic institutions. We do not quarrel with the designation except in

so far as it implies only the political objective. The importance of the idea lies in the fact that the political objective is only one single phase of the ultimate *desideratum*, the freedom of the human mind.

In the forefront of the struggle to make, and keep free, important human institutions is a Jew whose career is a fascinating record of response to ancient racial *stimuli* and adaptation to modern realities, and whose work is a complete exemplification of the *raison d'être* of the essential Jewish spirit. "The essence of Jewish thought lies in its gift for the ideal reconstruction of the world."

Leon Blum more than any other person in power in today's world both directs and personifies the struggle for freedom. Indeed he is in a real sense the central figure in the struggle. Twice Premier of France, leader of the *Front Populaire*, literateur, poet, jurist, editor, duelist, Frenchman and Jew; all of these qualities, all of these experiences, all of these vocational and avocational trainings have united in his one figure a flexible instrument of whom it has well been said: "And in an age of violence and unreason with fascism spreading like eczema beyond Germany and Italy, he represents something like a breath of the past, the spirit of scholarship, intellectual detachment, humanism."

Millions of words have been written during the premiership of Blum concerning him and the forces which he represents as well as dominates, and yet there is no public man of today who is less known outside the borders of his native country. He was born April 9, 1872 in Paris, the son of a prosperous Jewish silk manufacturer. He is one of five sons whose family attachments are strong to this day. The early and continued prosperity of the family was reflected in Blum's fortunate way of living. He received a splendid education in the best schools of France, culminating in degrees in law and philosophy. It is worthy of note that during his schooling he came under the influence of Henri Bergson. There can be question as to the effect which the father of the *élan vital* had on Blum's philosophy of life; there can

be no doubt of the effect of the limpid clarity of his mind and style.

To most men, the law is itself sufficiently arduous as a profession to engage their entire time and effort. So also, to most men, the field of literature, is one which must be cultivated with intense application. The quality of Blum's mind and the breadth of his intellectual attainments are shown by the fact that he pursued both of these callings simultaneously, and that in addition, he supplemented them from early years with an attention to the kaleidoscopic politics of France. As a lawyer he became almost immediately a civil servant and progressed to a point where he became solicitor-general of the *Conseil D'Etat* (the highest post in the civil service.)

It might almost be said of him, however, that the earning of his daily bread (a more or less euphonious expression in his case, for Blum has always been wealthy) was only a vehicle for the expression of nearer interests. In the field of literature, he ranked with and was a friend of Anatole France, Proust, André Gide, and Bernstein. He was a constant attendant of the theatre and dramatic critic for *Comœdia*, the most important theatrical newspaper. His own poetry was more elegant than considerable; but his criticism of the poetry of his associates exercised influence over the development of important contemporaries.

His longer volumes on *Marriage* and on *Stendahl* were definite contributions to important social problems and exhibited an originality of viewpoint and facility of treatment, uncommon even to the agile French mind.

No doubt, Léon Blum as *littérateur* and *esthète* would have left his mark in the record of *belles-lettres* of his day and it would have been no inconsiderable imprint. For the bulk of his work (written with a comparative ease that must be wondered at when it is remembered that simultaneously he was a hard-working civil servant in the field of law) is entirely without defect of diletantism. A viewpoint and an idea, when combined with force and clarity of expression must always command respect even though it challenges disagreement. However, to the good fortune of social development not only in France, but throughout the world, Blum like his entire generation in and out of France, felt the impact and re-

sponded to the implications of the Dreyfus case with notable results to himself and to the society in which he lived.

It is difficult to think of any other incident in modern times, the portent and effects of which has been comparable to that of the Dreyfus case. It may well be termed the most startling catalytic agent since the French revolution. To Blum the *affaire Dreyfus* served completely to deflect the current of his interests. In a personal sense it had an equally fundamental influence, for it brought him into a completely sympathetic association with Emile Zola, Lucien Herr, and Jean Jaures. It revolutionized his attitude towards life and towards government. It turned his mind from the delicacies of poetry, the nuances of literary criticism, the pretiosities of the drama. The stuff of his reading became the stouter meat of Proudhon and Marx.

One more influence *l'affaire Dreyfus* and his associations with it worked on Blum. Jaures, (a giant and a bear of a man, a commoner and a prophet of social justice) took Blum from the rarified atmosphere of polite Paris, down to the level and into the lives of the people of Paris, and showed him in actuality and not in books, the problems of that people. Thus by startling metamorphosis Blum, the Socialist, the embryo leader of the *Front Populaire*, emerges from the silken cocoon of a gilded youth into the tough realities of life's inequalities and injustices.

The first net result was a change in the nature of Blum's written word. Together with Jaures he founded the socialist newspaper *L'Humanité*, and for years wrote a daily article for the paper. It is a curiously moving spectacle on which one might philosophize even with emotion: the sight of Blum and Jaures, so dissimilar in antecedents and yet so completely at one in purpose and so loyally and effectively collaborating in a daily struggle over a period of years for a noble and unselfish end.

Small wonder, therefore, it is that when Jaures was assassinated in 1914, on the eve of the World War, Blum definitely and without reservation accepted the mantle which had fallen from the shoulders of his dead chief and inspirer, and became in increasing measure the voice of the French Socialist Party. Historians and philosophers have debated for years con-

cerning the genesis of social movements. One school contends that social ideals and changes arise out of the inner consciousness of the people and out of their groping for improvement and progress. This school holds to the view that the great names of history are merely the voice of the people, fitted by peculiar gifts to express nobly and effectively ideas and principles which they absorb from the atmosphere about them. The contrary school insists that great men in each generation create, out of the stuff of their own dreams, the social ideals which mark and change and form each new epoch in human life, and that the mass of peoples is only a quiescent and frequently an ignorant beneficiary.

There is no profit for us here in the speculation. There is, however, genuine pride for Jews in the realization of the fact that Léon Blum, viewed from either point of view, was and is unquestionably one of those rare persons whose word and thought and deed have changed the face of the age in which he lives, and changed it for the better. There are those who view the turbulences of his regime with hatred. There are others who look with fear and doubt on the innovations of his rule. There are still others who deny the sufficiency of the pace of change and progress in France. All of these, however, illustrate only an inadequacy of perspective. It has happened before in history that the events of a week and of a month have set the course for generations to come. Veritably, in the case of Blum, that appears to have happened again.

Space does not permit of a review of the legislation enacted during his premierships, nor even of a discussion of the particularized effects thereof. It must suffice to say that to a very great extent the purpose of that legislation seems to be on the way towards fulfilment. The perversion of great reforms is no new phenomenon in history. Whenever the angel with the flaming sword appears, his satanic adversary begins to busy himself. Thus over a period of a century in France the great generalizations of *la liberté, égalité et fraternité* as struck off from the giant forge of the Revolution has been narrowed by successive degenerations. Property rights, centralized and concentrated in the hands of a few, threatened the actual economic freedom (and inferentially the political

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United, Even the Weak Become Powerful

(The following is a transcript of a sermon preached by Dr. Levinthal on the second day of Shavuoth, June 6, 1938. Since then the controversy discussed by him has in a large measure been settled.—EDITOR).

HERE is a striking text in the Biblical narrative of the event which the festival of Shavuoth commemorates that is particularly appropriate for consideration today. The rabbis in the Midrash were quick to notice that the Biblical text, in describing the journey of the Israelites from Egypt unto the mountain of Sinai, always uses the plural designation—*va-yisu*, “they journeyed; *va-yachanu*, they encamped.” When they stood before Sinai, however, the text makes a significant change—*va-yichan neged Ha-Har*, “He encamped opposite the mountain.”

What is the meaning of this sudden transformation in the style changing the plural to the singular number? And their answer is even more significant. “All their journeyings were marked *B'Tarumoth Uv'machlekhoth*, by conflict and strife, by disunity and dissension; it was not one organized entity that was marching, but rather a multitude of groups and factions. You could not speak of them in the singular number. It was ‘They journeyed, they came, they encamped.’ Only when they stood at the foot of Sinai did they realize their mistake. If they are to wrest a Torah from the heavens, they must put an end to their bickerings and quarrels, and for once stand united before their God. *Vayichan*—‘He encamped,’—it was one group, animated by one hope and one ideal, *Kish echod b'lev echad*, — as if all were but one man with one heart!”

But the text is still richer in its implication. The words *Neged ha-har*, are very significant. The Hebrew word *Neged* implies, “opposition.” The Bible should have said “He encamped under the mountain,” or “near the mountain.” Literally, the Hebrew text reads, “He encamped against,—in opposition to the mountain.” What was there in that mountain which Israel felt in duty-bound to counteract, to resist and to oppose? Again, the rabbis make an illuminating analysis. “What is the meaning of the term *Sinai*? How did this mountain, which was originally known as *Chorev*, get its name *Sinai*?”

By DR. ISRAEL HERBERT LEVINTHAL

Hearken well and give thought to their answer: “The word *Sinai* comes from *Sinah*-hatred. It was because of that mountain that the hatred of the world to the Jew began!” In this one sentence you have the Rabbinic analysis of the entire problem of anti-Semitism. All the arguments that one hears in justification for Jew hatred are but after-thoughts, rationalizations, to cover a deep-rooted hatred that is very simple in its origin. The anti-Semite cannot forgive the Jew for the drama of Sinai. He cannot forgive the Jew for having been instrumental in giving the moral law. He refused the Torah then. He does not want the Torah today. To him the law of the jungle is still preferable to the law of the heavens,—the beast in man is far more worthy than the Divine in the human soul. That is why the reactionaries and the tyrants of all ages opposed the Jew. It was and is their inherent opposition to that moral law that God, through the Jew, proclaimed at Sinai.

Now it was not only to receive that Law that Israel realized that he must stand united, but also to fight the *Sinah*, the hatred of the world which *Sinai* symbolized for him. He understood that he must stand *Kish echod b'lev echod*,—like one man, with one heart! The spirit of disunity, of dissension, of divisiveness must disappear. *Neged Ha-Har*—in opposition to that mountain of hatred, which he foresaw was arising before him, *Vayicham*,—he had to encamp in united fashion, he had to consolidate his forces, he had to appear as a single unit, all animated with one desire—to withstand and to conquer the mountain of *Sinah* that faced him.

It is strange that this simple lesson which, according to our sages, was realized by these erstwhile slaves from Egypt, has not yet been learned by us Jews today. The mountain of *Sinah*, of hatred to the Jew has risen to heights hardly equalled in all the bitter and tragic story of these thousands of years. And the mountain is rising ever higher, ever more threatening, ever more dangerous. And yet, the observer of world Jewry, and of American Jewry in particular, must say not *Vayichan*, but *Vaya-chanu*, Israel

stands divided, torn apart, rent by the spirit of *Tarumoth* and *Machlekhoth*—strife and bitterness and dissension.

* * *

An attempt is now being made by the American Jewish Congress to mobilize the scattered, unorganized and disorganized masses of Jews in America under its banner, to create a democratically organized body that shall have the right to speak in their name and to make even the most isolated communities feel that they stand united with their fellow Jews throughout the land in their eagerness to safeguard the Jewish right to live.

And yet, what a storm of protest this effort has aroused! What an avalanche of misunderstanding and misinterpretation of motives has been hurled at all those who are attempting to achieve that which the Jews had been able to achieve at Sinai!

I have the greatest respect for the leadership, the membership and the achievements of the American Jewish Committee and the Order Bnai Brith. Their service to world Jewry is deserving of every praise. But if these leaders in the social and economic structure of Jewish life have the right to be organized to help their fellow-Jews, what wrong is there for the great masses also to unite and to give their counsel, their cooperation, aye, even their substance to help their fellow Jews? This is the principal aim in the effort that the Congress is now making to register hundreds of thousands of Jews throughout the land. It wants to give them an opportunity to feel that by registering their names and by later taking part in an election of delegates to represent them in important conclaves, that they are having a share in the common destiny of their people, that they stand united with their fellow Jews who are the victims of un-sufferable misery; that their hearts are at one with all Jews, wherever they may be, who are engaged in the overwhelming task of fighting the mountains of prejudice and hatred.

Ah, but we are told, there is something else that the American Jewish Congress is doing. Not content with asking the Jews to vote for representatives in a democratically consti-

tuted assembly, they are asking them to vote in a referendum on a particular proposition, whether or not they favor a union of forces, on a democratic and representative basis, for the defense of Jewish rights. And this in particular has let loose a torrent of opposition, which displays once more to a bewildered world our inner tragedy which Israel Zangwill has so poignantly described, when he wrote:

*"Hear O Israel the Lord our God, the Lord is One.
But we Thy people are Twain, and therefore undone!"*

I shall admit that a previous set of questions which the Congress proposed for the referendum was most unwise, and most impracticable, because those questions would tend to divide rather than to unify American Jewry. To the credit of the Congress it must be said that once the mistake was realized, it had the courage to change its plans, and in their stead to place before American Jewry this one and simple proposition.

Now assuming that it is unwise for American Jewry to have this single all-inclusive agency to speak in defense of Jewish rights, all one needs to do is to vote against the proposition. But no! A cry has been raised in terror against the very suggestion as if it inherently contained something sinister, something deadly, that must be repelled and repulsed with all the vigor that can be aroused.

* * *

The most powerful attack came recently from the distinguished Rabbi of Temple Emanuel, in New York, Dr. Samuel H. Goldenson. No one more reveres the character, the religiosity and the idealism of Dr. Goldenson than do I. But with all the respect that is due him, it must be said that he has but re-echoed all the objections that have been heard twenty years ago when the first Jewish Congress session was held, and forty years ago, when the first Zionist Congress was convened. Like Rip Van Winkle, the distinguished rabbi has been asleep to all the realities and the changes of life which the past few decades have brought about. He speaks as if life had remained the same the past forty or fifty years. You seem to hear the same words that the rabbis of Munich spoke to Theodor Herzl when the latter came to them and suggested the convening of a Zionist Congress in their city.

Consider the argument — unworthy of a leader of the type of this distinguished minister—that such an organization “will be tempted to play the game of politics in order to further its program,” that “the leaders of party politics may find it to their advantage to treat this Jewish organization either as an ally or as a foil.” Surely the same fear can be entertained in the case of all existing organizations and institutions, — the American Jewish Committee, the lodges of the Bnai Brith, our Synagogues and our charities. One must have very little faith in the high-mindedness and in the moral dignity of our Jewish leaders and masses to even suggest such a possibility. Moses and Isaiah, according to our ancient sages, were reprimanded by God for indicting a whole people, for accusing all Israel of falling from their high moral standard. Some members of this contemplated body may stoop to play politics at the cost of their people’s interests, even as some unworthy individuals attempt to play the same sort of politics in other organizations. But certainly those who know the Jews know that the rank and file can be relied upon to stand aloof from all political manoeuvres, and to keep their ideal of Jewish organized life unsullied by any such attempts on the part of individuals, groups or parties.

But there are further objections, which, upon superficial reading, seem to carry weight, but which, upon closer examination reveal the weakness and the tendency to Freudian interpretation of most of the opposition. Such a unified agency, we are told, would be a “totalitarian” organization. It would force its will, its decrees, upon American Jewry. We know the dread that the word “totalitarian” inspires—and it is well that it should. But it must be some hair-splitting sophistry that could make one behold “totalitarianism” in an agency that is to be organized and established “on a democratic and representative basis.” When and how can totalitarianism appear, if the masses who create this agency remain the sovereign power to make or to change the complexion of that body?

Nor is it proposed, as I understand the proposal, that this united agency means the dissolution of existing national organizations. The American Jewish Committee, the Bnai Brith, all other organizations, will continue to exist and to function. But, in order to

fight the dangers of anti-Semitism, in order to safeguard the welfare of Jews throughout the world, all of these organizations will be represented in one united and unified front, all working together for one common aim, in one common effort. To imply totalitarianism in such a proposal is to violate all rules of logic.

But, ah, we are told, such an agency would give support to the charge that we are racially and radically different from the rest of the citizens of our country. “It seems to give notice to the rest of the world,” Dr. Goldenson tells us, “that in the promotion of our interests and in the defense of our rights, we as Americans citizens cannot be effective enough through availing ourselves of the agencies of our government, but that we must have our own national organizations so that our leaders may speak for us as a single unit.” If there is any validity in these arguments, then there is no justification for the existence of the American Jewish Committee nor for the Bnai Brith. These are national Jewish bodies, organized to work as Jews, yea, as American Jews, for the welfare and interest of all Jews. One can readily see the superficiality of such an objection. Of course the proposed agency would seek every opportunity to unite with fellow Americans of all faiths for the promotion of the ideals which should animate all right-thinking and liberal minded men. But that does not vitiate the necessity for mobilizing Jewish interest and Jewish sacrifice in behalf of these very ideals.

But such an agency, we are furthermore told would give strength to the arguments of Hitler. It would emphasize our racial rather than our religious distinctiveness. As a Rabbi in Israel, I appreciate the plea for an Israel standing unitedly upon the firm rock of our historic faith, proclaimed on this very day on the mountain of Sinai. But what of the Jews who unfortunately have lost or have wandered away from their glorious heritage? Shall we disown their fellowship? Shall we, before offering them relief, put them to a test of the catechism? Shall we, before pleading their cause before the tribunal of the world’s conscience, examine them in their religious beliefs? Does the American Jewish Committee or the Bnai Brith admit in its ranks only good-standing members of the Synagogue or Tem-

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Palestine Transported To New York

WHEN the Palestine Pavilion opens its doors at the New York World's Fair of 1939 the occasion will mark the first time that Jewish Palestine will be represented at an international exposition in the United States. Regardless of what one's attitude may be towards the ultimate political status of Eretz Israel, whether one is interested in the Zionist aspects of the Jewish Homeland or not, no Jew will be able to repress a high sense of satisfaction and elation at this unique opportunity to show to the world at large the heroic achievements of the Jewish pioneer spirit.

In our bewildered world, at a time when the Jewish panorama presents a confused picture, and the position of the Jews is on the defensive in so many countries, Palestine more than ever, becomes the connecting link between Jewish life of yesterday, today and tomorrow. More than that, it is perhaps the only positive expression of the permanent, always renaissant Jewish creative urge.

Palestine is both the source and the goal of the river of Jewish life as it charts the zig-zag course of our national existence through thousands of years and leads the way to the future. It is no mere chance, therefore, that Jewish participation in the New York World's Fair will take the form of a Palestine Pavilion. The Palestine Pavilion is the one medium which can express every facet of the Jewish cultural, social and, to a great extent, economic life of our time.

As all-embracing as the Palestine exhibit at the Fair is planned to be, so all-embracing is also the sponsorship of the project in this country. A national committee of a thousand American Jewish leaders, including representatives of virtually every important national Jewish organization in this country, has undertaken the sponsorship of the Palestine Pavilion.

The Pavilion will be the first instance of an exhibit at an international exposition actually created by the Jewish people themselves. For it is the rank and file of American Jewry who are financing this project, through participating memberships that give the

By MEYER W. WEISGAL

Director of the Palestine Pavilion at the World's Fair

purchaser admission tickets to all the exhibits in the Pavilion.

What will the Palestine Pavilion be?

I could give you a description of the building, which will occupy 21,000 sq. ft. and will be so constructed as to reflect the spirit of the East and be in keeping with the modern principle of simplicity. The building has been conceived by the gifted Palestinian architects, Ariele El-Hanani and Norvin R. Lindheim. Lee Simonson, the noted scenic designer, is the consultant designer of the entire exhibit.

Or I could tell you of the huge hall in which the main building, with its fascinating murals depicting the transformation wrought in Palestine by Jewish labor, and its impressive tribute to the pioneers whose heroism and untiring efforts built a modern nation in what only a few decades ago was a primitive country. Or of the Hall of Agriculture and Resettlement, with its graphic portrayal of the reclamation of swamps and wasteland, and its exhibit of the agricultural products of the Jewish colonies.

Then there will be a Hall of Town Planning, where models of Palestinian cities will be displayed and the development of modern communication—by rail, steamer and plane—will be shown. Or I could dwell on the Hall of Industry, with its exhibits of articles manufactured in Palestinian factories and its portrayal of the recent development of hydro-electric power, so essential to modern life in our ancient Homeland.

There will also be the Hall of Culture and Education, presenting the growth of the new Hebrew culture on its native soil, with exhibits of Jewish achievements in literature and dramatic art. Shown here too will be the entire framework of the Palestinian educational system, from the pre-kindergarten training of little children to the scientific research carried on in the Hebrew University.

I could describe the exhibits of social progress in the Hall of Health and the Hall of Labor and New Social Forms. The progress of public health and hospitalization facilities will be shown in the Hall of Health, as will

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Left to right: Ariele El-Hanani, chief designer of the Palestine Pavilion, Meyer W. Weisgal, director, and Norvin R. Lindheim, co-designer.

"—Because Of The Breath Of Children"

By MORDECAI H. LEWITTES

EXACTLY one hundred years ago the first Jewish Sabbath-school in America was founded in Philadelphia by Rebecca Gratz, the well-known Jewess after whom Scott's *Rebecca* in "Ivanhoe" was modeled. Prior to this time no organized Jewish religious school existed in America. Until the Russian-Jewish immigration in 1880, when the *Yeshivah* and *Talmud-Torah* were introduced, the Sabbath-school was the sole medium for transmitting the religious heritage of Israel to the Jewish child.

The institution of the Sabbath-school has been severely criticized because it succeeded in imparting to the child only the barest smatterings of Jewish knowledge. How could the school transmit in one weekly session the full, cherished heritage of the Jewish past, and the problems of the Jewish present and future? As a recent speaker from the Brooklyn Jewish Center pulpit said: "Sunday school is a system of forgetting from one Sunday to the next." Out of its desire to impart a maximum of Jewish knowledge, the Center for many years refused to establish a Sunday school in addition to the daily religious school and the Center Academy. Finally, however, because of the failure of many parents to take advantage of the existing facilities, a Sunday school was organized in 1930, in the hope that it would attract those who received no Jewish education at all.

No Sunday school, of course, can overcome the limitations of time. The child does not learn *siddur*, or *chumash*, or Hebrew. That is why the Sunday school faculty is pleased when a child leaves to enroll in the Hebrew school instead. Within its limitations, however, the Sunday school of the Center has made a positive contribution. This, in large part, is due to careful organization and supervision, enthusiastic teachers, and wise choice of texts and subject matter. Among our visitors this term have been a religious school principal from Pennsylvania, teachers from Ohio, numerous students from the Friedlander classes of the Jewish Theological Seminary of America. All have commented on the excellent discipline and the earnestness of the student body.

The Sunday school is divided into

three departments. The primary department consists of a kindergarten, and of classes for children below the age of eight. The regular department has well-graded classes up to the consecration age. In addition, special rapid advance groups have been formed for older children who have never had any previous training. This year, exclusive of the consecration class, there were eleven classes in all. The subjects covered include Bible stories, history from the earliest to the modern period, and customs and ceremonies. Some of the instructors are graduates of the Teachers Institute of the Jewish Theological Seminary; the remainder have been selected from among the finest graduates of the Center religious schools. The registration this year was 160, of whom 135 satisfactorily completed the year's work. Nine students were awarded graduation certificates at the closing exercises on May 29th.

An excellent informal means of instruction is provided by the weekly assembly. It is here that the student learns the *Hatikvah*, *Naaleh Learzenu*, *Hava*, *Nagilah* and many other songs. Stories are told from Hebrew folklore, such as Peretz' "The Miracle-maker," "The Judgment Against the Wind," and Bialik's "The Lonely Princess," "The Short Friday," as well as tales about the *shomer* in Palestine, the Jews of *Chelm*, etc. One Sunday the students heard a message from Chaim Weizman spoken from London by radio. An interesting visitor was Joseph Gurion, Palestinian leader, who told of youthful shepherds and farmers in the colonies of Emek Yizreel. Frequently Dr. Levinthal delivers a brief, inspiring address.

During the festival periods, such as Chanukah, Chamisho Osor Bishvat, Shevuot, the children present short dramatizations of Biblical stories. Of particular interest this term was the Purim play. It seems that the Jewish baker to a young king in a mediaeval country near Spain baked *hamantaschen* for some Jewish children visiting the king on Purim. When the cruel uncle of the king heard of the presence of a Jewish baker in the palace he ordered him hanged. But the secret archives, opened on that day, revealed

the strange fact that the royal family itself had Jewish blood. The class had rehearsed the play for a long time, but on the day of the performance one of the leading actors fell ill. A student with a retentive memory offered to act as substitute. The play proceeded. Real cakes were brought in, to the amusement of the audience and the distinct enjoyment of the cast. But, alas, there were not enough to go around. The substitute was to have shouted, "Oh boy, *hamantaschen!*" but instead stood silent. Finally, after repeated nudgings from other members of the cast, he exclaimed, "But I didn't get any *hamantaschen!*".

A visitor on a typical Sunday, wandering from class to class, might obtain an interesting cross-section of the work being done. The kindergarten tots are listening with rapt attention to the story of Moses in the bulrushes. The teacher completes her story and asks, "What shall we do now?" and the children cry out, "Let's sing *Boker*." One primary class is making Chanukah paper candlesticks or Purim masks; another is studying the Ten Commandments and Benedictions. Another class is being tested on its knowledge of the lives of Abraham, Isaac and Jacob; an intermediate group recites the events of David's and Solomon's reigns. An older group is studying the various items of interest in the library and synagogue, and plans a visit to the Museum of Jewish Ceremonial Objects in the Jewish Theological Seminary to see other examples of ceremonial objects. Another class is reporting on the number of stamps sold for the Keren Kayemet, or is collecting money for the Keren Ami, the proceeds of which are distributed by student delegates to various worthy charities. The graduating class completes its assigned text on "How the Jewish People Live Today," and requests that the remaining session be devoted to Hebrew vocabulary.

It is when one sees an eager, earnest group of children studying the heritage of their people, that one gets an inkling of what was intended by the sages when they said, "The world exists only because of the breath of school-children."

A NEW EXPOSURE OF THE "ELDERS OF ZION PROTOCOLS"

By DR. MARK SOLITERMAN

It is difficult to approach the subject of the notorious "Protocols" without the distressing feeling of sinking into a sewer. But in these times of Nazi immorality in Central Europe, these documents become a symptom of a deep-rooted social and political decay which must be faced as a bubonic plague or any other scourge of humanity must be faced.

Recently a new history of this forgery was written by V. L. Bourtzeff, and published, in Russian, in Paris.* Mr. Bourtzeff is famous as one who specialized in the study of the crimes committed by the czar's *okhrana*, the unspeakable secret police. He is the highest authority — and probably the only living one — on the subject. He was active in the Russian political life for the last fifty years. He went through imprisonment, exile to Siberia, forced emigration, and untold dangers, miseries and sufferings — all for the sake of the Russian people. He is a veteran of that glorious Russian generation of men and women which arose after the abolition of serfdom, a generation which became conscious of the great forces of the Russian nation, fettered by the autocratic rule. To the release and freeing of these forces these revolutionary pioneers devoted their lives and displayed a pure idealism, self-sacrifice and spirit of martyrdom which only Jews can appreciate.

Now this old Slavonic altruist has given his attention to the cancerous productions of the Russian *okhrana* and Nazi Germany, and offers a study of the "Protocols." The book is not a history, it is rather an analysis supplemented by recorded facts and inquiries among persons who, like himself, lived through the period during which the "Protocols" were created and who have been intimately connected with the political life of Russia either as reactionaries, or liberals or socialists.

He publishes every reply he has received from those who have been spreading the "Protocols" and whom he has fought during his life. To the collected first hand information he adds the concise report of the Berne trial, which he attended as a witness.

The "Protocols," as the reader may know, is a rough, mediocre plagiarism

*V. L. Bourtzeff, "The Protocols of the Elders of Zion—A Proven Forgery." Paris, 1938.

of a political pamphlet against Napoleon III published in 1864 by a contemporary lawyer, Maurice Joly, under the title: *Dialogue aux enfers entre Machiavel et Montesquieu, ou la politique de Machiavel au XIX siècle*. Mr. Bourtzeff states that at the Berne trial a picture and a certificate of baptism were produced to show that Joly was born a Catholic. The forgery consists mainly of extracts from the old pamphlet, with the names of Machiavelli and Napoleon III replaced by "The Elders of Zion," and with the prefacing of the word "peoples" by the Hebrew word *Goyim*, gentiles. To these extracts, which represent about three-fourths of the book, were added rehashed statements of notorious French Jew-baiters, a chapter from a German anti-Semitic novel written by a spy of the Prussian secret police who was dismissed for forgery, some excerpts from Pobiedonostzeff, and statements from the Russian socialist parties, etc. Every new edition was revised, some parts being omitted, others added, in order to bring the forgery up to date.

The purpose of the "Protocols" is to convince the world that there is a secret Jewish government of 33 Elders who rule the world. Their ultimate aims are to conquer the Christians and establish over them a Jewish king. The methods they use are exactly those which have been used by the czar's *okhrana*, by his government and by Hitler. As Dr. Baumgarten stated at the Basle trial, the "Protocols" intend to prove that European history, as generally known, was perfect nonsense. Behind the scenes stand the Elders of Zion, who pull the strings and move their puppets — the emperors, kings, chancellors, popes, cardinals, leaders of the peoples, scholars, poets, thinkers, etc. of the Gentile world.

The "discovery" of the "Protocols" is supposed to have been made in this way: First they were stolen by a *dame voilée* in a French village from a 33rd degree Scotch Mason. Then they became part of the official secret records of the First Zionist Congress in Basle and were mysteriously stolen from the secret Zionist Head Office in France. Later they were declared to be copies of the papers carried by a secret Zion-

ist messenger who was bribed by an agent of the Russian *okhrana*. The Russian agent, with a staff of copyists, met the messenger in a small town at night, but even after working the whole night, could only copy part of the papers. They were signed by 33 Elders of Zion, but their names are not known.

But the true history of the "Protocols" is much less romantic. They were compiled in Paris between 1890 and 1895 at the order and under the supervision of one of the vilest agents of the Russian *okhrana*, Ratchkovsky. The purpose of the plagiarism is well described by Mr. Bourtzeff, but the manuscript remained in the office of the *okhrana* for several years and was published for the first time in 1902. Its publication was closely connected with the intrigues and the corruption of the czar's court. The publisher, Nilus, was a Russian spy who, after a loose and ruinous life in Paris, became a mystic. He returned to Russia and settled near Tsarskoye Sielo, the summer residence of the emperor. There he issued a religious pamphlet which was brought to the attention of a grand duchess. The queen mother and this woman were opposed to the mystic influence upon the czar of the French adventurer, Philippe, a soothsayer, hypnotist, and above all, a rascally opportunist.

Philippe's enemies, upon reading Nilus' pamphlet, thought that Nilus, as a Russian mystic and orthodox Catholic, would be able to exercise a better influence upon the czar. It was then arranged to convince the czar that Philippe was an agent of the Masons and the Elders of Zion. Nilus published a new edition of his own pamphlet and added to it as a supplement the "Protocols," in which statements were inserted involving Philippe. Philippe however got wind of the plot. The whole plan collapsed and Nilus was expelled from Tsarskoye Sielo.

"That was the origin of the 'Protocols,'" says Mr. Bourtzeff, "a forgery-plagiarism, a fabrication of the agents of the czar's *okhrana*, a product of intrigues which played such a part in the bloody crimes of the *pogromshchiki*, which armed the hands of the murderers and which Hitler and his

racists are using to realize their work of hatred and persecution."

Later, several editions of the "Protocols" were made. Some were published in monasteries, by individual pogrom mongers, but they had little effect and were little known.

When the disastrous Russo-Japanese war was followed by the first revolutionary onslaught upon the autocratic régime, the "Protocols" were obligingly submitted to the czar for his enlightenment. The czar who was a man of poor intellect, inherited from his family a hatred for Jews, which was felt still more passionately by his German spouse. In the "Protocols" the czar was sure he found the explanation for all the troubles of his empire. He marvelled at the "depth of thought" in the "Protocols," at the "foresight" and "precision of execution," evidenced in the 1905 events, which were carried out "as if directed by an orchestra leader." He was so sure of the genuineness of this forgery that he actually made it his political guide. In a secret note he offered an anti-Semitic treaty, a triple alliance against the Jews, to Germany and France. The note was signed by the czar's foreign minister, Lamsdorf, on January 3, 1906. It was published after the war by Lucien Wolf in his "Notes on the Diplomatic History of the Jewish Question." The document is a masterpiece of the political insanity of the czar's Foreign Office.

Stolipine, who was called the hangman of Russia, was sufficiently intelligent to order a secret inquiry into the "Protocols," and finding it false, reported to the czar. The monarch, preserving his own ethics, turned away from the book in disgust, and when the "Union of the Russian People" petitioned him to permit it a wide circulation he replied: "Circulation prohibited. It is not possible to sponsor a noble cause by foul means." The "noble cause" was Jew-baiting and pogrom-mongering, since the Union was an organization created by the Grand Duke Nicholas and had for its motto, displayed in big letters on every office of the Union: "Kill the Jews, save Russia." The czar was the honorary president of the Union.

Thus for thirty years the attempts to spread this grisly forgery were unsuccessful, even the Russian government recoiling from such a compromising lie. It was for the same reason that the *okhrana*, which staged the Beilis case, refused to use the "Pro-

tocols" in its evidence.

During the civil war in Russia the *pogromshchiki* generals, who knew well how to organize pogroms but were worthless soldiers, revived the "Protocols." It was published in a southern Russian town and circulated as though approved by the government of South Russia at that time. Mr. Bourzeff insists that neither Kolchak, Denikin, nor Wrangle were responsible for this act. Yet he admits that none of the three leaders did anything either to stop the anti-Semitic propaganda or to suppress the distribution of the "Protocols." But they were guilty of worse than negligence. The fact is that the book was sent by the agents of the White armies to the Foreign Offices of France, England, the United States and other countries, in a typewritten form conveniently expurgated of all which was written against England and other Allies. This was revealed by the late Lucien Wolf. The London *Times* took the "Protocols" seriously, and Mr. Winston Churchill seemed to have been impressed by this kind of diplomatic document. Henry Ford circulated them that time in scores of thousands of copies throughout the United States. Yet this forgery did not become dangerous, especially since the London *Times* exposed it in 1921.

It was Nazi Germany which finally made use of this infamous work and distributed it in millions of copies all over the world. One must wonder at the abject moral collapse of a large country whose government has recourse to such an instrument for political advantage.

The Jews, driven from Palestine by the Romans, brought to the Western World the Bible and the Ten Commandments; the Christianized Jews like Saint Paul spread the teachings of Jesus; Byzantine scholars, forced out by the Turks, carried with them the Greek philosophers; the Huguenots gave to the still primitive Germany a higher and finer culture; the Puritans laid the foundation for the American Constitution; But the Russian Whites endowed Central Europe with the "Protocols." Now it is included in the Nazi Government activities. Every edition is revised to suit current circumstances.

At the Berne trial the forgery was condemned as an immoral publication and ordered suppressed. The Nazi agents defrayed the expenses of the Nazi experts and of the accused.

Mr. Bourzeff shows how anti-Semitism greatly contributed to the defeat of the White armies. He calls upon the Russians to fight Nazi anti-Semitism as a great danger for Russia. He vehemently attacks the malicious identification of every revolutionary movement with the Jews. He declares that his close study of the Jewish movements and his own experiences taught him that the Jews are devoted to the countries where they live. The Zionists, he declares, are sincere men and idealists.

Mr. Bourzeff completes his documentary study with a passionate appeal for a united front against anti-Semitism, and says that: "Those who have fabricated the 'Protocols,' those who have spread them among the ignorant masses, those who have since made propaganda for their popularization, are men who are maliciously carrying out a dishonest, ignoble and bloody work. It cannot be said about these people that they don't know what they are doing. No! No! They know perfectly well what they are doing." He quotes an article written by Loosli, the Swiss expert at the Berne trial: "We have to fight not a loyal enemy, not even a human one. We have to crush the incarnation of bad faith, the knavish lie of enraged madness. It will be necessary to be mercilessly indefatigable until the complete annihilation of this hydra, which grows seven heads instantly when one is cut off, is accomplished."

Bourzeff's book is a vital contribution to the truth and justice of our times. The historian who will study the unutterable immorality which Hitler has afflicted on a large part of Europe will have to read this work and ponder over it.

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Felix Mendelssohn's Grandfather, Moses

By DR. ELIAS N. RABINOWITZ

THE transition of German Jewry from Mediaevalism to Modernism was greatly influenced and accelerated through the unusual personality of Moses Mendelssohn, grandfather of the composer, Felix Mendelssohn. Born in poor and humble surroundings in the provincial town of Dessau, in the year 1729, and handicapped by a deformity, Mendelssohn early in life migrated to Berlin and in spite of many disadvantages, gradually attained the highest rung of success. At his death in 1786 he was unquestionably the most famous and most distinguished Jew of his day. A man of great versatility, he was in succession teacher, bookkeeper, manufacturer, translator, commentator and philosopher. Self-educated, he soon attracted to himself many celebrities of the Gentile world, most outstanding among them being the German writer, Ephraim Lessing. Great, indeed, was Lessing's admiration of Mendelssohn, for he chose him as the prototype in his drama "Nathan der Weise." Lessing's friendship with Mendelssohn began in 1754, but it was not until 1763 that Mendelssohn's fame spread throughout the scholastic circles of that age. In 1763, Mendelssohn was granted first prize in a philosophical essay contest. It is interesting to note that the second prize in that contest was won by no less a celebrity than the great Immanuel Kant, then an obscure instructor at the University of Koenigsberg.

Mendelssohn wrote a number of philosophical treatises, but so far the most important is his "Phaedon." The age of Mendelssohn, the eighteenth century, is the age of Enlightenment, the age of Rousseau, Voltaire, and the French Encyclopedists, the age of the sceptic philosopher Hume in Scotland, and the sceptic historian Gibbons in England. This scepticism penetrated even to the somewhat backward, conservative Prussia of the reign of Frederick the Great, because the king was deeply immersed in French thought and French letters. It was, perhaps, to counteract this tendency towards doubt and disbelief that Mendelssohn undertook the task of establishing on a philosophic basis the idea of the immortality of the soul in his "Phaedon," or the "Death of So-

crates."

The treatment of the subject is rather unique. In imitation of Plato, Mendelssohn presents his subject in the form of a dialogue between Socrates, his disciples and friends. Twenty-two centuries prior to Mendelssohn, the same question was discussed by the great Plato in a similar manner, a dramatized conversation between Socrates and his disciples. The principal interlocutor of Plato's philosophical drama is a disciple of Socrates, Phaedo by name, otherwise unknown. Mendelssohn pursues the same method. The Socrates of Mendelssohn, however, bears no resemblance to Plato's Socrates.

Strange, indeed, is the fact that although Socrates is one of the most renowned of the ancients, there are absolutely no written traces of his teachings. The grandeur of his personality is made manifest through the works of his disciples, and we can thus follow the vicissitudes of his career, from his earliest manhood to his execution by poisoning. In the span of his life, from 471 to 400 B.C., approximately, he gained many friends and admirers, but also many bitter enemies, among whom may be mentioned the great comedian, Aristophanes. In his comedy, "The Frogs," Aristophanes not only ridicules Socrates and his teachings but also heaps upon him many rude and venomous

personal insults.

The Socrates of Mendelssohn is not the Socrates of ancient Athens. It smacks not of the Athenian agora. Mendelssohn clothes his Socrates in the garb of a thinker of the eighteenth century C.E., perhaps in the garb of a philosophical Theologian of this period. His purpose was to prove his thesis in the accepted mode of his day, and he made use of Socrates as his mouthpiece. He succeeded very well, for after the publication of this work his point of view was accepted by the religious thinkers of his time with great acclaim. It was even thought, at that time, that Mendelssohn had settled the question of immortality for all time.

The greatest merit of Mendelssohn's "Phaedon," however, is not so much its manner, nor its argument. Its merit is its literary style, for it is written in the finest tradition of classical German.

Because of its contemporary popular appeal and because of its splendid literary style, "Phaedon" was translated into nearly all modern European languages. The English translation from the German was published in 1789. When the Brooklyn Jewish Center library of Nazi-banned books was established, a rare edition of this volume was acquired, and it is from it that the following selection is published.

SOCRATES' DEATH, FROM MOSES MENDELSSOHN'S "PHAEDON"

ANY one of you might now say to me — "Well, Socrates, you have convinced us that there is a future life to man; but tell us also where our departed spirits shall inhabit? In what ethereal region will they dwell? How will they be employed? What reward will the virtuous souls meet with? And will the vicious be enlightened and reclaimed?"

If any person puts these questions to me, I shall say to him, "Friend, you ask me what is beyond my province to answer. I have led you through all the windings of the maze, and shown you its outlet; other guides may conduct you farther. Whether the

souls of the impious and wicked will suffer frost or heat, hunger or thirst, will sing in the morasses of Acherusia, pass their time in gloomy Tartarus, or be tossed on the flames of Phlegethon until they are purified? Whether the blessed will breathe pure heavenly ether upon a radiant mount of gold and precious stones, bask themselves in the blushes of the splendid morning, and enjoy perpetual youth, while they drink inspiring drafts of nectar? These are questions which I am totally unable to answer. If our poets and mythologists know better than I, let them communicate their instructions to others. The cause of humanity can receive no hurt from the play of their imagination.

With respect to myself, I am content with feeling a conviction that the eye of heaven is perpetually upon me; that its divine providence and justice will watch over me in the next, as it has protected me in this life; and that my real happiness lies in the beauties and perfections of my soul. These perfections are, temperance, justice, charity, benevolence, knowledge of the supreme being, unceasing efforts to accomplish his views, and resignation to his divine will. These are the blessed felicities which await me in the futurity which now opens before me. Thither I hasten. More I desire not to know to make me set out cheerfully upon my journey. You, Simmias, Cebes, and my other friends, will follow me, each in his turn."

I may now use the words of the tragic poet, and say, "Inexorable fate beckons to me." It is now time to go into the bath. I think it will be more decent to bathe before I take the poison, that the women may not have the trouble of washing my body after it is dead.

So be it, said Crito, as Socrates gave over speaking. But what have you to leave in charge to your friends or me to do, respecting your children and private affairs? How shall we live to give you pleasure?

By living, Crito, as I have long since recommended to you. I have nothing further to add. If you entertain a just respect for yourself, you cannot fail to live agreeably to virtue, and my wishes, independent of any promise you may make me. But if you neglect yourself, and do not follow the path which I have pointed out to you this day, as well as formerly, it will be to no purpose to make me any promises at present.

My dear Socrates, said Crito, we will use our utmost efforts to obey you. But how shall we do with you after your death?

As you please, answered Socrates, provided I remain still with you, and do not make my escape elsewhere.

At the same time he looked at us smiling and said, I cannot, my friends, persuade Crito, that he who now talks, and has for some time past been conversing with you, is the true Socrates. He still imagines that Socrates, and the corpse which he will very soon see, which at this moment serves me as a garment only, are the same things, and asks how he shall inter me. All the arguments which I have produced hitherto to prove that as soon as the

poison has operated I shall remain no longer here, but be transported to the mansions of the blest, appear to him mere inventions, to console you for my death. Be so kind, my friends, as to act a contrary part to that which Crito has done for me. He was bail for me to my judges, that I should not make my escape. You must be my guarantees to him that after death I shall take my departure hence; that he may burn my body, or lay it in the earth, without afflicting himself by thinking that the greatest of all misfortunes has befallen me. Neither must he say at my interment, They place Socrates upon the bier; they carry Socrates away; they lay Socrates in the grave. For know, my dear Crito, that such observations are not only contrary to truth, but offensive to the departed spirit. Inter my body in whatever manner you please, or the laws ordain; but be comforted in mind to think of the happy region to which I am fled.

Upon saying this, Socrates, attended by Crito, went into a neighboring chamber to wash himself, desiring us to stay till his return.

During his absence we entered into a recapitulation of the arguments we had heard, in order to preserve their conviction upon our memories, and strengthen our fortitude for the trial we were about to experience in the fate of our friend; but the weight they bore, or the solace they afforded, could not prevent our minds from being deeply agitated by the melancholy event we saw approaching: for in Socrates we felt we were to lose a father, and to become orphans in the world.

After he had bathed, his children were brought to him. He had three. One of them was grown up, the other two were yet in their infancy. The women of his house also came to take leave of him. He spoke to them all in the presence of Crito, gave them his last injunctions, and then returned to us.

The sun was about to set, for Socrates had stayed some time in the bath. He sat down, but had scarcely begun to speak when the officer of the eleven men entered, and, going up to him, Oh, Socrates, he said, I see something in you very different from other men. I have been used to meet with scornful looks and imprecations when I have announced the commands of justice, and bid them prepare to drink their last draft; but you are the most calm and tranquil

man that ever entered these walls, and at this moment seem still more superiorly so. Did your bosom feel any resentment, I am certain it would not be towards me, but those whom you know. I believe I need say no more; you understand the message I have to deliver to you. Farewell: suffer with patience the doom awarded you.

At these words he turned from Socrates, and retired in tears.

Socrates mildly answered him as he went, Friend, adieu; we shall do as you desire. Then addressing us: Observe, said Socrates, this man; he has frequently visited and conversed with me; he has a truly kind and compassionate heart; see how sincerely he weeps. But, Crito, we must obey him; let the poison be brought, if it is ready; if not let it be prepared.

Why in such haste, my dear Socrates, said Crito: I believe that the sun still shines upon the mountains. Many persons, before they taste the cup of death, eat and drink, and dedicate their last moments to love.

They who consider every momentary suspension of their fate as a gain may do so. I have reasons for observing a different conduct. I do not imagine I can gain anything by delay; and I should appear ridiculous to myself if I were to become avaricious of life, when it is no longer mine.

Crito then made a sign to the slave that attended. The slave withdrew, and sometime after the officer returned with a cup of poison in his hand, and advanced with it towards Socrates.

The virtuous Socrates met him coming, and said, Friend, give it to me, and tell me how I am to do; for you must know . . .

Nothing, said the officer, but to walk to and fro after you have drunk it until your feet become heavy; then lay yourself down, that is all.

Socrates took the cup quietly from him, and, fixing a steadfast look upon the officer, asked him if he thought a few drops might be spilled in libation to the gods.

The officer answered, there is no more than the necessary quantity.

It is enough, said Socrates. A prayer, however, I may still address — "Ye gods who call me, vouchsafe me a happy journey."

When he had pronounced these words he raised the cup to his lips and emptied it without discovering the smallest emotion.

At that moment our fortitude failed
(Continued on page 22)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE International Labor Organization, at its 24th annual session at Geneva, called on 40,000,000 organized workers throughout the world to condemn discrimination against Jewish workers. A resolution adopted at this conference, attended by delegates from 49 nations, asked all member states to "apply the principle of equality of treatment to all workers in their territories and renounce all measures without exception which might in particular establish discrimination against workers belonging to certain races with regard to their admission to public or private posts."

* * *

The International Refugees Conference, called by President Roosevelt to facilitate international cooperative effort on behalf of political refugees, will be held at Evian, France, on July 6. More than thirty nations will participate in this conference. This country's delegate to the conference is Myron C. Taylor, former chairman of the United States Steel Corporation. The press in this country is overwhelmingly in favor of the program of refugee relief. Dr. Weizmann, President of the Jewish Agency for Palestine, will attend the conference for the purpose of showing the opportunities offered by Palestine for refugee relief and of inducing the conference to persuade Great Britain to revise its policy of restricting Jewish immigration to Palestine.

* * *

The Pro-Palestine Federation of America, a national Christian organization, has appealed to President Roosevelt, the State Department and the British government to throw Palestine open to free immigration so that it may be a haven of refuge for Jews persecuted in Europe.

Jewish property in Austria has been placed under the jurisdiction of the German Ministry of Commerce, which has the authority to pass on all questions relating to the sale or transfer of such property . . . Because of a special clause in the recent Italo-German accord, General Goering's decree requiring all Jews of any nationality to report their property holdings in Germany and Austria has not been applied against Italian Jews.

The General Assembly of the Church of Scotland in Edinburgh has adopted a resolution declaring that "The General Assembly renew their protests against the virulence and cruelty of the attacks still being directed against helpless Jewish minorities in Central and Eastern Europe, and they affirm their conviction that no Church can be truly Christian and anti-Semitic at one and the same time." Speakers at the Assembly denounced the persecution of the Jews in Germany as diabolic and shameful and pointed out the need for practical expressions of sympathy with the Jews. The mover of the resolution exclaimed, "What the world could be if we could get into our religion the spiritual devotion of that race! . . . I never met a more interesting, kind, and tender-hearted people."

* * *

A movement of "national rededication to the principles upon which the Republic stands" has been established by representatives of twelve national organizations, including the Jewish Welfare Board and the National Conference of Jews and Christians. Under the name of the "National Rededication" group, this new organization will combat racial and religious intolerance and conduct an educational campaign to emphasize the significance of democratic institutions. Persons of all faiths, among whom are Roger W. Straus, Rabbi David de Sola Pool, Owen D. Young, Herbert Hoover and Richard E. Byrd, are members of this group. Its head is James R. Garfield, son of the late President of the United States.

* * *

The Columbia University Federation for Democracy and Intellectual Freedom, headed by Dr. Harold C. Urey, Professor of Chemistry at Columbia University, has made an appeal to 500 colleges in this country to provide free admission to refugee students. While some aid has been furnished refugee educators and scholars, very little has been done to provide educational facilities for the student who has been deprived of the opportunity of studying in his native land. The appeal states that "It is becoming

more and more necessary for this great modern democracy to carry the torch of civilization in the next few years" and hopes that the students, who will include all races and creeds, will make a positive contribution to American life" . . . In England, Dr. John Ryle, physician to the King's household, is chief of a movement to obtain free tuition in British schools for refugee Jewish medical students.

* * *

The American Jewish Congress, American Jewish Committee, B'nai Brith and Jewish Labor Committee have agreed to coordinate their activities which relate specifically to safeguarding the equal rights of Jews through the creation of a single body in which each of those organizations will have equal representation. This union, however, is not to affect the autonomy of these organizations and is to exclude consideration of questions involving racial, national or religious philosophies. The proposed body will be augmented, after its creation, by representatives of other Jewish groups, and a decision on any issue within its scope by two-thirds of the body will be binding on the constituent groups. A conference is to be held shortly to adopt a program of dividing national Jewish activities so as to avoid duplication of effort.

* * *

The Mexican Embassy in Washington has informed the Jewish Peoples Committee that the Mexican Government strongly disapproves of anti-Semitism, is willing to cooperate with international refugee commissions, and would settle refugees in various sections of the country. The government has denounced as false and Nazi-inspired, propaganda in the Mexican press that the government contemplates eliminating the Jews from the country . . . In Canada, a special Cabinet Committee on Refugees told a delegation representing 10,000 Canadian Jews that Canada would send representatives to the international conference called by President Roosevelt to deal with the plight of refugees. While the Minister of Immigration

expressed his sympathy with the requests for help, he gave no assurance that Canada's immigration barriers would be let down.

* * *

A National Re-settlement Committee to promote the settlement of German refugees in uncongested areas in the United States has been established. The sponsors are the National Coordinating Committee for Aid to Refugees and Emigrants coming from Germany and the National Conference of Jewish Social Welfare Organizations. It is expected that by means of the new committee the work of all regional and local resettlement committees in the country will be coordinated.

* * *

The House of Representatives has appointed a special committee to investigate Nazi and Communist propaganda and activities in this country. Representative Martin Dies of Texas is chairman of the committee. Although Representative Samuel Dickstein of New York had worked for the creation of the committee, no Jew is a member of it.

* * *

The annual convention of the Zionist Organization of America will be held in Detroit in the first week of July. In accordance with the constitutional provision that the president of the organization may serve no more than two consecutive terms, Dr. Stephen S. Wise, the present president, will retire from that office. Prominent among those who have been suggested to succeed Dr. Wise are Dr. Israel H. Levinthal, Rabbi of the Brooklyn Jewish Center, and Rabbi Israel Goldstein. A number of influential Zionist groups have already taken active steps to sponsor Dr. Levinthal's candidacy for the presidency.

* * *

During the eight months beginning October 1, Hadassah, the Women's Zionist Organization of America, raised \$610,000 for its projects in Palestine. This sum, the largest collected during any similar period in the past 25 years, exceeds by \$126,000 the contributions made during the corresponding period last year. Its present enrollment in the senior and junior divisions is 67,000. One of its main activities is to assist the Youth Aliyah movement to transfer Jewish children from Germany, Austria and Poland to agricultural colonies and trade

schools in Palestine. Over 2,200 boys and girls between the ages of 15 and 17 have already been transferred through this organization, which is now undertaking to rescue 1,000 more children within the next three months. Mrs. Roosevelt has praised this undertaking, stating that the Youth Aliyah movement will give "real hope for future security to children, many of whom have come from areas where life has been extremely precarious."

* * *

To prevent Arab terrorists in Syria and Lebanon, under French mandate, from invading Palestine, the British government is erecting a barbed-wire fence on the border between the two territories. The fence, which will cost \$450,000, will be completed in Aug. That it will prove an efficacious barrier seems doubtful in view of the circumstance that a band of Arab terrorists has already ripped up a section of the fence and removed it into Lebanon.

DEDICATED TO A GENTLE READER

By Sarah M. Klinghoffer

LITTLE tomes, more massive volumes,
Row on row upon a shelf,
Leather-, canvas-, vellum-bound,—
Each a proud, specific self.

Romance, adventure, rhyme and prose,
Foot by foot, in rhythmic measure;
Each line unfolds a pretty theme,
Each tale becomes a lovely treasure.

Words grow into lines coherent,
Lines expand to paragraphs;
Graphic theses that enchant,
Some of tears, and some of laughs.

Delightful grows the atmosphere
As one, contented, calm, at peace,
Sifts through vicarious emotions
Which scribes fantastically release.

The adventure moves, excites the reader,
Deepens the mystery, we grow tense;
Hearts beat faster, pulses quicken,
What heroes, action and suspense!

Smooth, fluent, vocal, resounding—
Words on parade,—a veritable stream;
Prelude, climax, happy ending,
The gentle reader's perfect dream.

Brooklyn Jewish Center Review

In a contest conducted by the New History Society on the subject of preserving the cultural values of racial minorities in the United States, the first three prizes were won by Jews.

* * *

Plans are being made for the presentation in this country of a "Drama in Exile," in which the participants will be celebrated exiled artists. The sponsor of this project is Alexander Granach, noted Jewish Shakespearian actor of Germany, who has recently come to this country after having been exiled from his native land.

* * *

In the course of an address before the Scottish Liberal National Association, Lieut.-Colonel Charles I. Kerr, member of the British Parliament, a Lord of the Treasury and Chief Liberal National Whip, declared that most of the people supporting Communism were Jews. Subsequently, after his reflections on the Jews had aroused considerable criticism, Lieut.-Colonel Kerr apologized with "sincere regret" for his remarks. He admitted that "I had no right whatever in my remarks on the Communist and anti-God movements to refer to the Jews." . . . In Denmark, Captain Lembke, founder of the Nazi party there, has publicly recanted his support of Nazi doctrines and activities against the Jews. He stated his realization that Nazi doctrines were inconsistent with the Danish principles of fair play. He apologized to the Danes and Jews and pledged himself to work in the future in defense of the Jews.

* * *

Commander Oliver Locker-Lampson, gentile member of the British parliament, has pledged himself to donate for the relief of Jewish refugees \$500 a year, or one-sixth of his annual salary, for the next five years.

* * *

Following the passage of legislation in Hungary limiting the Jews to a 20 per cent participation in cultural and economic life, Hungarian Jews have instituted a boycott against business establishments and public utilities which are government monopolies. Their abstaining from liquor, tobacco, candy and fruit and refusal to use transportation and communication facilities are cutting down heavily governmental receipts and seem to augur a crisis in the government. It is predicted that the present government of

(Continued on page 21)

BROOKLYN JEWISH CENTER ACTIVITIES

CENTER ACADEMY COMMENCEMENT EXERCISES

On June 15th, the Center Academy of the Brooklyn Jewish Center held its commencement and closing exercises for the school year 1937-1938. Four boys, Howard L. Adelson, Jerome Freedman, Allen P. Golden and Albert G. Schwabacher, were graduated from the school this year.

After several songs by the school chorus, Mrs. Soskin greeted the parents and friends of the school and welcomed them to the exercises. Mr. Benjamin A. Levine, Chairman of the Board of Trustees, presented the graduates to Rabbi Levinthal and in his presentation stressed the importance of humility and understanding for both rich and poor alike. Rabbi Levinthal urged the graduating boys not to forget the importance of the Jewish training and the culture they had imbibed at the Center Academy and to continue with their Jewish studies.

After the graduating class had presented to the school a photograph enlarger as a gift from their group, there was a short intermission which was followed by a play produced and written by the children from Grades IV-VIII. The theme of the play was "The Theatre—A Reflection of Life," and dealt with the development of the theatre from the days of the early caveman to our present day theatre. It proved to be a most ambitious production, unusually colorful, charming and vivacious. The scenery, painted by the children and the costumes originated and prepared by the children were outstanding.

EXPRESSION OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to Mrs. Joseph N. Prensky of 576 Eastern Parkway on the death of her mother, Mrs. Dora Rosenberg on June 17th.

JULY 4th GYM SCHEDULE

The Gymnasium and Baths Department will be open as per the holiday schedule on Monday, July 4th. The department will be open to men from 10 A.M. to 2 P.M. and to boys from 2 P.M. to 5 P.M.

GRADUATIONS

Our hearty congratulations are extended to:

Herbert Gabriel, son of Mr. and Mrs. Barnett Gabriel of 318 Brooklyn Avenue who was graduated from Yale University cum laude.

Raymond N. Shapiro, son of Dr. and Mrs. Simon Shapiro of 135 Eastern Parkway who was graduated from the College of Medicine of New York University.

Lawrence Stark, son of Mr. and Mrs. Samuel Stark of 693 Montgomery Street who was graduated from City College.

Edward Lazansky Sneedler, son of Judge and Mrs. Nathan Sneedler of 194 Crown Street who was graduated with the degree of B.A. from Brown University.

Jean Weinstein, daughter of Mr. and Mrs. Albert A. Weinstein of 1475 Carroll Street who graduated cum laude from New York University. Miss Weinstein is the recipient of a gold medal for scholarship and service and one for scholarship in music. She has also been elected to the N. Y. U. Chapter of Phi Beta Kappa.

CONGRATULATIONS

Our heartiest congratulations and best wishes are extended to the following:

Mrs. Harry Gellis of 1344 Carroll Street on the occasion of the marriage of her daughter Augusta, to Mr. Henry Kramer on June 19th.

Mr. Saul Kaplan of 818 Linden Blvd. whose marriage to Miss Shirley Schwartz will be celebrated on June 30th.

Mr. and Mrs. Frank Levey of 250 Crown Street upon the marriage of their daughter, Helen M. to Mr. Arthur Rosenberg which was celebrated at the Center on June 19th.

Mr. and Mrs. I. Resnikoff of 253 Montgomery Street on the occasion of the marriage of their daughter Sylvia, to Mr. Robert Schwam at the Center on June 18th.

ENGAGEMENT

Announcement has been made of the engagement of Rita Marjorie, of 260 Brooklyn Avenue, daughter of Mrs. Esther R. and the late Louis W. Bernard, to Dr. Seymour H. Rinzler, son of Mr. and Mrs. Samuel Rinzler.

PERSONAL

Harry Zankel, son of Mr. and Mrs. Louis Zankel, is now associated with

the law firm of Rubinton and Coleman of 32 Court Street, Brooklyn.

THE MEMBERSHIP COMMITTEE

solicits your cooperation in enrolling new members for the Brooklyn Jewish Center.

The vacation season offers you a splendid opportunity to make new friends. Speak to them about the Center, its splendid facilities, the many activities for its members, and urge them to join the membership of the institution.

The office of the Center will gladly cooperate with you in supplying these prospective members with literature concerning our institution.

RESERVE YOUR HOLIDAY SEATS NOW

Members who expect to worship at the Center during the coming high holy days, are requested to please make their reservations for seats with the least possible delay. Preference as to location will be given to members, provided their orders are received immediately.

In accordance with the decision adopted at the last meeting of the Religious Service Committee, notice is hereby given to members who may want to reserve their last year's seats, to please notify our office before June 30th.

The services will be held as usual in the Main Synagogue as well as in the Auditorium. Rabbi Levinthal will preach at the services which will be held in the Synagogue. Rev. Kantor will officiate accompanied by the well known Oscar Julius Choir.

NEW YEAR'S GREETINGS

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Kantor, Joseph
C.P.A. Married
Res. 1268 President St.
Bus. 55 West 42nd St.
Karlin, David J.
Clothing Married
Res. 443 Crown St.
Bus. 141 Fifth Ave.
Proposed by Samuel Reich
Minhoff, Dr. Manny
Dentist Unmarried
Res. 1621 Carroll St.
Bus. Same
Proposed by A. Margolin.
Minhoff, Dr. Max
Physician Married
Res. 1621 Carroll St.
Proposed by A. Margolin.
Oringer, James
Coal Married
Res. 1 St. Paul's Court
Bus. 39th Street, Bklyn.
Proposed by Hyman Aaron
Rascoff, Dr. Henry
Physician Married
Res. 895 Eastern Pkwy.
Proposed by Benj. Martz

BAR MITZVAHS

Congratulations are hereby extended to the following:

Center Hebrew School

The Daily Hebrew School of the Center which meets afternoons and Sunday morning is now open for registration of children—boys and girls, for the coming Fall term. The rates are moderate and within the reach of the average Jewish parent. Our school which is regarded as one of the finest in the city gives its pupils an excellent Jewish training.

Mr. and Mrs. Harry A. Freedman of 135 Eastern Parkway upon the Bar Mitzvah of their son Jerome which will be celebrated at the Center on Saturday morning, June 25th.

Mr. and Mrs. L. H. Schlesinger, of 1025 St. Johns Place, who celebrated the Bar Mitzvah of their son on June 18th.

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

Max Schneider

of 97 Brooklyn Avenue, who passed away on June 22nd.

To the family of the deceased and to his friends and relatives the Brooklyn Jewish Center extends its sincere condolence.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of gifts from the following:

Library
Morris Greenhouse
Dr. I. H. Levinthal
Mordecai Halevi
Prayer Books
Abe Mann

SABBATH SERVICES

Kindling of candles at 8:17 o'clock.
Friday evening services at 6:20 & 7:20 o'clock.

Sabbath morning services, Parsha Shalach, will commence at 8:45. Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5 P. M.

Mincha services at 6:05 and 7:30 P. M.

DAILY SERVICES

Morning services at 7 and 8 o'clock.
Mincha services at 8:15 o'clock.

Express your New Year's greetings through the 1938 Rosh Hashanah Issue of the Brooklyn Jewish Center Review.

This is the modern way of conveying your good wishes to friends and neighbors, and the cost is surprisingly low—\$2, \$3, \$5 and over, depending upon space desired.

PLACE YOUR ORDERS NOW

CONSECRATION EXERCISES MOST SUCCESSFUL

The third annual Consecration service was held in our synagogue on the first day of Shevuoth, Sunday morning, June 5th. A congregation that filled every seat of the synagogue and balcony and included many standees witnessed the beautiful program that was arranged. The procession of the members of the Consecration class was led by Mr. Joseph M. Schwartz, president of our Center, and Mr. Frank Schaeffer, the chairman of the Hebrew School Committee. During the procession, Rev. Kantor chanted an appropriate hymn. Rabbi Levinthal also presented to each member of the class a beautiful gift from the Sisterhood of our Center — "a Book of Jewish Thoughts" by the chief rabbi of England, Joseph H. Hertz.

The Consecration class this year was under the personal charge of Helen Hadassah Levinthal.

YOUNG FOLKS LEAGUE

Final Meeting of the Season

to be followed by

Moonlight Dance and Party on Roof

◆
Tuesday Evening, June 28th

◆
Continuous Music — All you can Drink

◆
Admission Free
to members and sons and daughters
of Center members.

STANDING COMMITTES OF THE CENTER - 1938

Arbitration Committee

I. Levingson, *Chairman*
 Murray T. Feiden
 Samuel H. Goldberg
 Philip Nelson
 Nathan Sneedler
 Louis Weinstock
 Harry Zirinsky

Cemetery Committee

Nathan T. Schwartz, *Chairman*
 Hyman Aaron
 William Ball
 Isidor Fine
 Moses Ginsberg
 Pincus Glickman
 Henry Gold
 B. J. Kline
 Samuel Rottenberg
 Henry Seinfel
 N. D. Shapiro

Chevra Kadisha Committee

Louis Albert, *Chairman*
 Henry Davis, *Vice Chairman*
 Max H. Haft
 Abraham Ginsburg
 Samuel Meltzer
 Meyer Nemerov
 Morris Rosenfeld
 B. Waxman
 David Stark

Civic Committee

J. L. Holtzman, *Chairman*
 Ira L. Rosenson, *Vice Chairman*
 Murray T. Feiden
 Saul S. Abelov
 Ben Hyde
 Philip Nelson

Committee on Auxiliary Activities

Maurice Bernhardt, *Chairman*

Forum and Educational Committee

Max Herzfeld, *Chairman*
 I. Siegmeister, *Vice Chairman*
 Samuel P. Abelov
 Harry Cooper
 Philip F. Feinberg
 Dr. Louis Farber
 Samuel H. Goldberg
 Judge Emanuel Greenberg
 J. L. Holtzman
 Louis N. Jaffe
 Arthur Joseph
 Ira L. Rosenson
 William I. Siegel
 Isaac D. Sorgen
 Mrs. A. A. Weinstein

Grievance Committee

Albert A. Weinstein, *Chairman*
 Abraham Ginsburg

Harry A. Harrison

Max Herzfeld
 Frank Levey
 Joseph M. Schwartz
 Henry Seinfel
 Louis Simon
 Samuel Stark
 Judge Nathan Sneedler
 Louis Weinstock

Hebrew Education Committee

Frank Schaeffer, *Chairman*
 Morris D. Wender, *Vice Chairman*
 Mrs. Harry Amer
 Abraham Feit
 Samuel Fleischman
 Hyman Gitelson
 Samuel Greenblatt
 K. Karl Klein
 Solomon Levinson
 Mrs. I. Lowenfeld
 Isaac D. Sorgen
 Dr. Maurice Schnall
 David Spiegel
 Henry Teller
 Mrs. I. Wiener
 Abraham H. Zirn

House Committee

Hyman Aaron, *Chairman*
 Louis Halperin, *Vice Chairman*
 Nathan Arvins
 Meyer Chizner
 Chas. Eichen
 Isidor Fine
 Jacob A. Fortunoff
 Moses Ginsberg
 Pincus Glickman
 Henry Gold
 Louis Kaplan
 Morris Wender

Library Committee

Rabbi Louis Hammer, *Chairman*
 Harry A. Harrison, *Vice Chairman*
 Samuel P. Abelov
 Jacob S. Doner
 Abraham Feit
 Dr. Reuben Finkelstein
 Hyman Gitelson
 Louis J. Gribetz
 Dr. Jacob Halperin
 K. Karl Klein
 Samuel Pasner
 Mrs. Arnold Silberg
 Samuel Stark
 Leo Weitz

Membership Committee

Hon. Emanuel Greenberg, *Chairman*
 Alex Bernstein
 H. L. Brainson

Seymour I. Danziger

Samuel A. Doctorow
 Murray Feiden
 Milton J. Goell
 Samuel H. Goldberg
 Martin M. Goldman
 Harry A. Harrison
 Jacob Leicher
 Ben Hyde
 Frank Levey
 Dr. Abraham Levine
 Mrs. Harry Levy
 Louis Parnes
 Chas. Perman
 Arthur Rebach
 Philip M. Rich
 Herman B. Schell
 N. T. Schwartz
 Hyman Siegel
 Louis Simon
 Isaac D. Sorgen
 Dr. Moses Spatt
 Albert Witty
 Abraham H. Zirn

Physical Training Committee

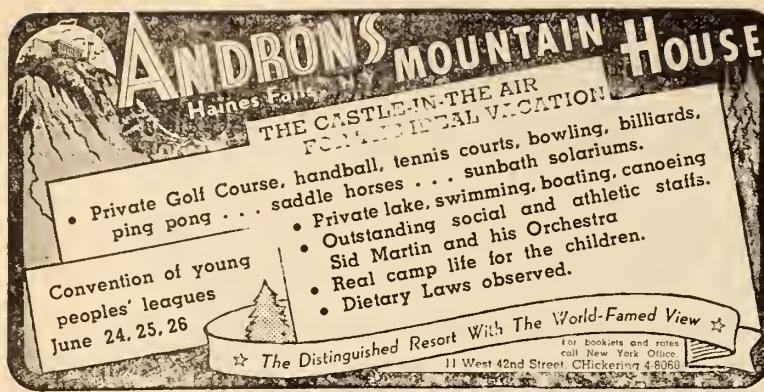
David B. Kaminsky, *Chairman*
 Albert Witty, *Vice Chairman*
 Milton B. Balsam
 Mrs. C. H. Bellin
 Alex Bernstein
 Mrs. H. E. Boskowitz
 H. L. Brainson
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 Samuel Kane
 Mrs. M. Leff
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 I. Lowenfeld
 Wm. Rosenberg
 Benjamin H. Wisner
 Mrs. A. Witty
 Dr. Samuel A. Wolfe
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Louis J. Gribetz, *Chairman*
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 Samuel P. Abelov
 Robert Banks
 Milton J. Goell
 Harry A. Harrison
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 David B. Kaminsky
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Religious Service Committee

Abraham Ginsburg, *Chairman*
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Mrs. J. D. Booth
 Jacob S. Doner
 Charles Fine
 Morris Groden
 Max H. Haft
 David Halpern
 Joseph Horowitz
 I. Levingson
 Leib Lurie
 Morris Miller
 Mrs. K. I. Ostow
 Hyman Rachmil
 Samuel Stark
 M. D. Wender

Social and Entertainment Committee

Maurice Bernhardt, *Chairman*
 Saul S. Abelov
 Mrs. S. I. Danziger
 Chas. Eichen
 Hyman Fried
 Harry Greene
 Ben Hyde
 David B. Kaminsky
 Samuel Kane
 K. Karl Klein
 Morton Klinghoffer
 Frank Levey
 Dr. Abraham Levine
 Benjamin Machlin
 Philip Nelson
 Samuel Nicoll
 Louis J. Palatnick
 Dr. Arnold Silberg
 Ph. M. Rich
 Max Singer
 Herman P. Weisberg

I. Wiener
 Mr. & Mrs. A. Witty
 A. H. Zirn

CONCLUDING SERMON

This Sabbath morning at our usual services, Rabbi Levinthal will preach the concluding sermon of this season. He will speak on the subject, "The Windows of the Jewish Sanctuary" in which he will discuss the functions of the Jewish synagogue.

JUNIOR CONGREGATION HONOR LIST

The following is the Honor Roll of those boys and girls who have attended regularly the Junior Congregation during the past season:

(a) Hebrew School Pupils—Eugene Alpert, Everett Alpert, Hazel Atlas, Franklin Bass, Morton Brod, Bertram Brown, Larry Buchman, Morris Cohen, Marvin Dannenberg, Toby Droggin, William Farber, Martin Feinberg, Seymour Finkelman, Estelle Gabel, Daniel Goldberg, Muriel Goldberg, Robert Goldberg, Martin Goldstone, Lepp Greenberg, Rosalie Gross, Harold Horowitz, Harold Kadish, Betty Kaufman, Ralph Levy, Alfred Liberman, Charles Lieberman, Melvin Lipp, Morty Lowenfeld, Bernard Sauerhaft, Dorothy Sholin, Walter Smith, Marvin Sussman, Jean Sussman, Judith Teller, Adele Teitelbaum, Benjamin Zirn, Larry Zirn.

(b) Center Academy Pupils—Jerome Freedman, Alvin Goldberg, Allen Golden, Martin Lukashok, Jerry Philips.

(c) Other Congregants—Bobby Cohen, Sanford Cohen, Jack Doctorow, Judah Gribetz, Irwin Gribetz, Doris Levy, Sheldon Levy.

The officers of the Junior Congregation are Buddy Lowenfeld, chairman; Arthur Feinberg, vice-chairman; Ephraim Goldberg, Albert Jaffe, Judah Klein, Donald Gribetz, Joseph Newman.

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LOUIS ZANGWILL

(Continued from page 3)

some few on matters of Jewish interests. These were published in various magazines, both British and American. During these years, he was also in considerable demand as a lecturer.

Louis Zangwill was keen, scholarly and versatile. Though his novels never attained that height of popularity that is accorded to the so-called "best-sellers," his works display a deep insight into the British and continental life of his era, and are written with distinction. Of his non-fictional writings, the most outstanding is his philosophical essay, "The Quest of Spiritual Truth," published in 1926. Printed as an introduction to I. C. Isbyan's philosophical work, "The Ego and Spiritual Truth," Louis Zangwill manifests a sharp interest and more than usual attainment in philosophic lore. His familiarity with metaphysical speculation is not limited to the trodden field. He discourses, knowingly, on the Hindu, Chinese and Greek systems of thought. Confucius, Buddha, Plato, Aristotle, Philo, as well as Leibnitz, Kant and even Einstein, were no strangers to his incisive analysis.

What was L. Zangwill's attitude towards contemporary Judaism? This is a matter difficult to answer off-hand. In his literary production, and in his life work, he does not show the burning interest in Jewish matters that is found in the life and works of his noted brother. As he advanced in years, however, there appeared a noticeable growth and development of interest in Jewry and Judaism.

To give an estimate of this rather meritorious personality would be immature. The perspective is too close. Our knowledge is limited. It is perhaps just to assert that while he may not be numbered among the great, he may be reckoned among the distinguished.

—E. N. R.

JEWISH EVENTS REVIEWED

(Continued from page 16)

Premier Imredy will fall and be succeeded by the party of former Premier Count Stefan Bethlen, who was opposed to anti-Jewish legislation. Side by side with its legislation against the Jews, the government has been curtailing Nazi activities. Major Ferenc Szalaso, the Hitler of Hungary, has been imprisoned for two months for an attempt "to upset the social order," and a newspaper which is the organ of

the anti-Semitic Nazi Arrow Cross movement has been indefinitely suspended. The Premier has warned against the dissemination of Aryan propaganda.

* * *

After confiscating his property and collecting a ransom furnished on his behalf by friends and pupils, the Nazi government allowed Dr. Sigmund Freud to leave Austria. He is now in London working on a book which is a psycho-analytical study of the Bible . . . The Nazis are holding Baron Louis Rothschild for \$10,000,000 ransom. They have developed a technique of trumping up charges against prominent Jews and demanding payments to satisfy these charges as a condition to releasing these Jews from the country. Recent decrees by the government prevent Jews from taking any money with them when they leave Austria. Austrian Jewish refugees will be penniless.

* * *

Until three years ago, there were no Jews on the island of Trinidad in the West Indies. Today, about 50 Jews are there. They are now organizing a congregation.

* * *

A gentile Polish poet, Anthony Gronovich, has published a book entitled, "Anti-Semitism Is Destroying My Fatherland." The author strongly assails persecution of the Jews and re-

counts the contributions of the Jews to Polish culture.

A new reign of terror has been instituted against the Jews of Vienna and Berlin. With unbelievable ferocity, Nazi hoodlums, with the connivance of the authorities, are perpetrating outrageous acts against the Jews with the object of completely demoralizing them and rendering them destitute. Jewish property is despoiled, "Aryans" are prevented from patronizing Jewish establishments, Jews are subjected to personal indignities. Without any excuse, or on the flimsiest pretext, the police are rounding up thousands of Jews and are placing them under arrest or sending them to concentration camps. It is believed that the Nazi government is sanctioning or instigating these acts so that pressure may thereby be applied against other governments to expedite their efforts to enable Jews to emigrate from Germany.

* * *

An Exhibition of Miniatures, which will include tiny books, scrolls and manuscripts of ancient, Jewish character, has just opened at the Museum of the Jewish Theological Seminary of America in this city. The exhibition will be open to the public all summer, having been arranged as part of the summer program of the New York Municipal Art Committee. Among the articles on display are books an inch square and pictures composed entirely of minute script of texts from the Bible.

LEON BLUM'S INFLUENCE
ON WORLD EVENTS

(Continued from page 6)

freedom) of the many. If Blum's regime has not done anything else, it has at least once again restored the dignity of human values in government and widened the sphere of influence of human rights as opposed to property right. This has been done to the accompaniment of an insistence upon the paramount importance of labor. At the present moment, there seems to be a damming up of these forces in contemporary France. It is possible to prophesy, however, that the very fact of the obstruction will eventually force the free emergence of the leftist current in stronger volume than ever before.

VER quaint Vienna walls
Where now swastika flies
The air was filled with music
With gaiety and with laughter.
But gone for the present are the days
When Schubert and Strauss did reign
Gone are the days of happiness
When love and kindness were king,
For now "Heil Hitler" is in the air
The air which was once free
Free to all humanity
Is now condemned to hell.

Let us hope the day will come
When weapons into ploughshares turn
Then freedom alone will hold the
throne
Which is so dear to us
And then again will laughter ring out
In a sign that peace is here
Everlasting freedom
Which is so dear to us.

"UNITED, EVEN THE WEAK BECOME POWERFUL"

(Continued from page 8)

ple? Many may have wandered from their religious heritage through no fault of their own, through force of circumstance or environment. Shall we at this late day deny the Talmudic dictum: "An Israelite, even though he sins, remains an Israelite?" What antiquated, empty talk is this discussion of the religious versus the people-hood of the Jew? In the face of all that has taken place in Jewish life during the last half century, are there still Jews who, ostrich-like, would hide their people-hood? Yes, that should be our great purpose,—to unite all Jews, the unsynagogued as well as the synagogued, to make them all feel the common fellowship of Israel. Who knows but that under the influence of this united fellowship, those who have given up their religious heritage will feel the urge to come closer under the wings of the *Shechinah*?

* * *

The most disappointing feature in all the arguments advanced is that these spokesmen seem to be overpowered by the fear that through the Congress, Hitler may find justification for any of the theories that he proounds. As if Hitler needs justification for his deviltry! Whatever the Jew will do, or will not do, will never appease the monster wrath that is his, and which owes its source to his aversion to all those divine ideals which Judaism and Christianity symbolize in life.

Nay, I see no danger in such a union of American Jewish forces. I see danger only in that attitude of stupefaction and apparent paralysis which has come upon most of our people. They feel that no effort is worth while, that all hope for their people is lost.

This is the real danger, and it is this that ought to concern Jewish laymen and rabbis alike. They should ask themselves the question which President Nicholas Murray Butler put with regard to Democracy: Shall Jewish life become "the spectator of its own tragedy rather than the hero of its own destiny?"

The greatest danger that faces us is the feeling of helplessness, the conviction that nothing can be done and that therefore nothing should be done, to fight the mountain of enmity that rears up before the Jews. When a people

loses faith in itself, then it is indeed lost. We are weak, it is true, but Goethe's immortal words are also true: *Vereint sind auch die Schwachen, machtig*, "United, even the weak become all powerful!" May this festival mark the dawn of a new era in Jewish life. Let the word *Va-ya-chani* give way to *Va-yi-chan*; let Israel take his stand *Neged Ha-Har*, against the mountain of hate as he stood at Sinai *K'ish echad B'lev echad*, "as one man, with one heart," and then new hope, new faith, new strength will come to our people to bless them, and to bless humanity as well.

SOCRATES' DEATH

(Continued from page 14)

us, and a flood of grief burst from us all. I sunk under my sorrows, and, in order to give a free passage to my tears, covered my face with my mantle.

Crito, who was still less able to restrain his emotions, rose, and walked up and down the prison like a person disordered.

Appollodorus, who had never ceased weeping, almost during the whole day, began now to utter bitter lamentations.

Socrates, who alone continued unmoved, called to us, and said: my friends, be calm; I sent the women away that I might not be troubled with their weakness. I have been told that a man should endeavor to leave the world amidst prayers and benedictions; I hope, therefore, you will behave yourselves like men.

This unshaken constancy of soul in Socrates made us ashamed, and put a pause to our grief.

He walked about in the prison until

Brooklyn Jewish Center Review

his feet began to feel heavy, and then laid himself down on the bed on his back, as he had been directed. Soon after the officer came to observe him; pinched his foot, and asked him if he felt it.

Socrates answered, No.

He did the same to his thigh; but immediately turned round to us, and told us it was cold and stiff. He felt him again, and said, his lower belly begins to be affected: as soon as the poison reaches his heart he will expire.

Socrates, who had been covered by the officer, uncovered himself, and said, do not forget, my friend, to offer a cock to Esculapius; we owe him a sacrifice.

Crito replied, it shall be done. Have you anything further to command?

To this no answer followed.

A moment after he was convulsed. The officer then uncovered him, but his looks were fixed; upon which Crito shut his mouth and eyes.

Such, Exocrates, was the end of our friend—a man who, of all men we have known, was certainly the most virtuous, wise, and just.

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PALESTINE TRANSPORTED TO NEW YORK

(Continued from page 9)

the contributions of Hadassah in this field. In the other halls will be seen the development of the co-operative movement in Palestine, the constitution of the unique children's villages, the manner in which labor banks and sick funds function, the progress made in the organization of youth and of working women. The cultural work of the Histadruth and the specific cultural achievements of Jewish labor will be presented here, and a special section will be devoted to that significant social experiment, the *kvutzah* of modern Palestine.

Much could be told, too, of the Gallery of Arts and Crafts, located in a separate wing facing a beautiful pergola courtyard and containing exhibits of Palestinian painting, sculpture, architecture and photography. The art work of school children also will be shown here, and sketches of theatrical designs. Examples of Palestinian handicrafts—ceramics, jewelry, embroidery and the like—will also be displayed

in this gallery.

What I think will be one of the most fascinating sections of the exhibit will be the wing devoted to a vivid presentation of Palestine in the making. "The Holy Land of Yesterday and Tomorrow," is the name of this exhibit. It will be in the form of dioramas portraying famous scenes in Palestine. There will also be a large model of Jerusalem in which the holy places of three faiths will be clearly brought out, and a special model of the Wailing Wall, that sacred remnant of the Temple of our antiquity.

The dioramas themselves will be animated scenes in which there will take place before the visitor's eyes all the marvelous changes that Jewish pioneers have worked in Palestine. Three different scenes will be shown: the transformation of the small Arab port of Haifa into an ultra-modern harbor capable of accommodating large liners; the creation of the beautiful, fertile Emek Jezreel of today out of the swampy waste it was before Jewish labor reclaimed it; and the development of the modern metropolis of Tel Aviv, with all the appurtenances of today's civilization, with flourishing businesses and industries, on a site

which at the beginning of this century was but a sand dune with a few primitive shacks.

The various exhibits to be shown in the Palestine Pavilion will themselves represent a Palestinian achievement, for they are to be built by Jews in Palestine, under the supervision of Mr. El-Hanani. To as great an extent as possible, too, Palestinian materials will be used in the construction of the exhibits. The finished product will be brought to this country and assembled here.

The above description of the exhibits, however, is related to the actual picture of what the Palestine Pavilion will be in the same way that an architect's blue print is related to the completed building. The Pavilion will not be a static reproduction of Eretz Israel in miniature. Designed and built by Palestinians, the exhibit will be Palestine.

In the "World of Tomorrow"—the theme of the New York World's Fair—there will be, in the Palestine Pavilion, a piece of Eretz Israel, with all the dynamic atmosphere and fascination that has made the Holy Land an ideal ever since the dispersion of the Jewish people.

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